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Another plant that formerly furnished fibers is the mɔɔ'vị (*Bromelia* sp.; l.g., curauá);[6] they served especially for bowstrings and for lashing arrows.

According to Bates the small bags (tʊ'/maka) with carrying strap were made of bromelia threads;[7] in them the hunter carried ammunition for his shotgun, and they also served as containers for trifles at home. Today, without exception, they are made of tucum fiber (pl. 7, *c*). Nowadays bromelia is only rarely cultivated, and then on a lesser scale as a medicinal plant.

After the beginning of commerce with the Neobrazilians, tobacco also was cultivated less frequently, and it has almost disappeared from Tukuna clearings. Its old name was pɔ:'ri. Pre-Columbian occurrence is probable, since tobacco is used in Tukuna magic ceremonies. Aside from sugar cane and bananas, the Tukuna adopted from the Neobrazilians only the watermelon, vɔ'račia (from the Portuguese *melancía*), and the squash, *jurumúm* (*Cucurbita maxima*), of which they make little use.

However, they cultivate almost all the Neobrazilian fruits,[8] planting around their houses mangoes (*Mangifera indica*, Reg.), avocados (*Persea gratissima*, Gaert.), *abiú*, *atta*, *biribá*, oranges, lemons, papayas (*Carica papaya* L.), guavas (*Psidium guayava*, Raddi), cashews (*Anacardium occidentale* L.), *bacuri*, and *ingá*. It is difficult to determine whether most of these fruit trees were cultivated by the Tukuna in pre-Columbian times. The genipa and the urucú figure in the legends of culture heroes; both are found in the house yards.

There are a great number of medicinal plants, many of them being cultivated at the border of the house yard so as to be always at hand. For poisonous snake bite the Tukuna apply a liquid prepared from the scrapings of a plant called a/tapẽ-arị-ẹị[9] (medicine of jararáca; *Bothrops jararaca*) boiled in water; they give the victim spoonfuls of this at intervals, until the symptoms subside. If the accident occurs in the jungle, far from home, the victim chews the green leaves of a common bush, swallowing the juice in order to retard the effects of the poison.

The bulb of a cultivated plant, dyaa'-arị-ẹị[9] (diarrhoea medicine) or pʊ:'čul ("nightingale"), scraped and made into an infusion with cold water, is used for diarrhoea (dya'ị[9]). The dried leaves of čẽẽ-arị-ẹị (medicine for blows; čẽẽ, blows), also cultivated, are tied over bruises which break the skin. For earache, the leaves of ȵuma'čiẽ-arị-ẹị[9] (P., *trevo rouxo*, purple trefoil) are crushed to distill the juice, which is slightly warmed with a firebrand and introduced into the ear by a leaf rolled into funnel shape. This is also a cultivated plant.

The root scrapings of ẹ/tịmaa (bitter; l.g., *gapuky*; *Martinella obovata*) a solid-ground jungle cipó, are applied in the same way for conjunctivitis. If this remedy proves ineffective, an ash from the charred tip of the Mauritia palm, curauá, is dropped into the eye; today this species is planted only for this purpose.

Domestic animals.—For domestic animals the Tukuna have only dogs, chickens, ducks, and, rarely, a cat (T., pɛ'cana; l.g., *pichano*). According to Tukuna belief, chickens (ɔta', from the ancient Quechua, *atahuallpa*)[10] were caught somewhere in

[6] The term *curauá* is also used for a palm (*Mauritia curaua*).—Trans.
[7] Bates, 2:403.
[8] See Glossary for species and description of these fruits.
[9] Nordenskiöld, Deductions Suggested by the Geographical Distribution of Some Post-Columbian Words Used by the Natives of South America, Comparative Ethnographical Studies, 5:17 ff.

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the wild state by the first men, who raised them in their houses. Even today the Tukuna raise very few chickens, since they dislike their dirtying up the house or yard. Their forefathers had an aversion to the flesh but ate the eggs. Of the present generation no one refused to eat chicken with me, but in general they raise them only for sale to the Neobrazilians.

The plague of blood-sucking bats forces the poultry raisers to keep their wards almost always locked up at night in well-closed henhouses. These are generally conical in shape; one that I saw even had a veranda! Ducks, which are not very numerous, were recently introduced, as their name "pa'tu" (P., *pato*, duck) indicates.

With the exception of large mammals and birds of prey, the Tukuna occasionally raise at home the young of almost every species of wild animal that falls into their hands. These animals, all of which have the run of the place, generally stay only a short time in the possession of their original captors, since they are greatly sought after by the Neobrazilians. Others, upon becoming adult, turn wild or almost wild, coming and going at will from house to jungle and back again; they are given food, but no attempt is made to recapture them.

Every year, in the winter, the women and children are in the habit of raising the young of a marmoset called *leãozito* (little lion)[29] by the Neobrazilians. Sometimes two or three may be observed clinging to the hair of their mistress, who thus carries them wherever she goes, giving them masticated food from her own mouth. During the night she shelters them in a conical basket, woven in an openwork technique; it is suspended with the bottom down and is covered with tururí bark cloth, the round entrance being plugged up with a bit of rag. Although these tiny creatures cannot be raised outside this region, they are much coveted by civilized persons.

Fishing

Fishing is the principal occupation of the men, who rarely let a day pass without indulging in it. A boy is taught to fish, from childhood, accompanying his father in the canoe and maneuvering it at his command. Even at the age of six, both boys and girls pass long hours alone in the igarapé or igapó in the small canoes their fathers make for them. At the age of nine or ten many boys are already able to provide the household with the fish required.

The equipment consists of the fishhook, javelin, arrow, harpoon, and arrow-harpoon. According to Tessmann, bone fishhooks were formerly used. I did not succeed in getting data from my informants on this point. They were able to tell me only that in the old days the children used to fish for small fry with the mandibles of the *taóca* army ants (*Ecyton* sp.), called vɔ'/čata in Tukuna. If this is true, then the fish certainly must have been only very tiny and of no economic value.

However, the fishhook (pɔ'/va) figures in the legend of the culture heroes as the property of a demon much older than they (see p. 126). Nowadays the Tukuna do not go off in their canoes without taking one or more reeds with fishhooks of various sizes with which to experiment as soon as they arrive at a propitious place.

[29] Also called *leoncito*, *saguim ledosinho*, and *chichico* (*Cebuella pygmaea pygmaea*, Spix).—Trans.